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(The Organ of the International Society of the Apocrypha.)



President—The Right Rev. The Lord Bishop of Winchester, D.D.

THE object of the International Society of the Apocrypha is to make more widely known the spiritual, ecclesiastical, and literary value of the "Books which the Church doth read for example of life and instruction of manners," and to promote their more general study among the clergy and laity.

The Society is under the general supervision of a Council, composed of leading English and Foreign Scholars. The ordinary business of the Society is in the hands of the Warden. Diocesan organisation is not attempted without the consent of the Bishop of the Diocese.

The Society issues to its members a Quarterly Paper entitled *Deutero-Canonica* which contains a scheme of study for the quarter, a list of recommended books, and varied notes bearing on the Apocrypha.

The subscription for membership of the Society is Two Shillings per annum.

All communications are to be addressed to the Warden of the Society:—

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Scheme of Study.

LADY DAY TO MIDSUMMER, 1905.

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The First Book of Esdras.

THE First Book of Esdras (which the 6th Article of Religion styles "the 3rd Book") is chiefly made up of portions taken from the Canonical Scriptures. It contains extracts from the 2nd Book of Chronicles, the Book of Ezra and the Book of Nehemiah; and "although it adds nothing to our historical knowledge, the book is an interesting example of the freedom with which Jewish writers dealt with their national Scripture."

The one portion peculiar to it (ch. III.—V.-6), containing "The Three Wise Sayings," is unhistorical, though the names of historical persons figure therein. The narrative, however, is not only interesting and instructive, but it has also left its mark on Christian thought and public opinion. *Magna est Veritas et praevalet.*

"There are no quotations of I. Esdras in the New Testament; but several early Christian writers have cited it. It is, for instance, quoted or referred to, and apparently accepted as Scripture, by Tertullian, Origen, St. Cyprian, St. Athanasius and St. Augustine."

Esdras I.

Ch. I.—The Passover of King Josiah and his Death. Cf. II. Chronicles XXV. and XXVI.

Ch. II.—The Decree of Cyrus permitting the Return of the Jews. The Restoration of the Sacred Vessels of the Temple. The hindrances to the re-building of the Temple. Cf. Ezra I. and IV., 7—24.

Ch. III.—V. 6.—"The Three Wise Sayings." The Strength of Wine. The Strength of the King. The Strength of Women. The Strength of Truth. The Victory of Zerubbabel and his reward. The festive Return of the Jews.

Ch. V., 7—46.—The list of the names and numbers of those who returned with Zerubbabel. Cf. Ezra II.

Ch. V., 47—65.—The setting up of the Altar of God, and the commencement of the building of the Temple. Cf. Ezra III.

Ch. V., 66—73.—The hindrances to the building of the Temple. Cf. Ezra IV., 1—5.

Ch. VI., 1—22.—The Letter to Darius. Cf. Ezra V.—VI., 12.

Ch. VI., 23—34.—The Answer of Darius. Cf. Ezra VI., 1—12.

Ch. VII.—The Completion and Dedication of the Temple. The Feast of the Passover. Cf. Ezra VI., 13—22.

Ch. VIII.—IX., 36.—The Genealogy of Esdras, and brief introductory mention of his going up to Jerusalem. Copy of the Commission of Artaxerxes. Ezra's Thanksgiving. Arrival of Ezra at Jerusalem. His grief at hearing that the Holy Seed was mixed with the strange people of the land. The Prayer of Esdras. The repentance of the people, and their putting away the strange wives. Cf. Ezra VII.—X., 5.

Ch. IX., 37—55.—Ezra's public reading of the Law. Cf. Nehemiah VII., 73—VIII., 12.

Esdras

Some Notes on the Value of the Apocrypha.

"THOSE who have disparaged the Apocryphal Books, have, without any regard to the general drift of them, involved them all in a sweeping condemnation, on the strength of certain insulated words and sentences occurring in some of them. Such persons have allowed themselves to be carried away from the firm footing of reason and charity, by their zeal against the Church of Rome, which treats the Apocrypha as inspired; and have thus forgotten the wise and beautiful instructions contained in many of these books. They have not duly remembered how they serve to fill a chasm in the history of God's Church, and to shew His goodness to her in the interval of time between the two Testaments; and exhibit the holy and heroic graces which He was pleased to bestow upon her in that season of trial, when she had no prophetic voice to cheer her."

(The late Bishop Wordsworth of Lincoln.)

"FEW more conspicuous instances can be alleged of the tendency of man's nature to rush into extremes than the strong reaction to the prejudice of the Books of the Apocrypha which has set in since the Reformation. Yet Ecclesiasticus and I. Maccabees, written in the second century before the Christian era, are among the noblest of uninspired compositions; if indeed their authors, so full of faith and holy fear, can be regarded as wholly uninspired. The Second of Maccabees, though inferior to the First, abounds in passages fraught with encouragement to those who in every age shall be called to suffer for the truth's sake; not to add that it powerfully illustrates the eleventh chapter and other parts of Daniel's prophecies. The Wisdom of Solomon approximates in tone to the spirit of Christ more than any book without the Canon; the Epistle of St. James is full of allusions to it and to the first chapter of Ecclesiasticus. Judith, too, is a fine work; grave, elevated, pious, chaste in thought and expression, exquisitely finished. Were it not buried where it is, it would long since have attracted the admiration it deserves. Baruch, though of course a pseudonym, contains some excellent poetry: the Prayer of Manasses, and the Song of the Three Children, need no praise."

(The late Prebendary Scrivener, M.L.D.)

"THE Books of the Apocrypha have a place in the Septuagint, or Greek version of the ancient Eastern Church; and in the Syriac and Arabic Versions, and in the Old Latin Version of the Western Church. And if the Church of England had altogether excluded these books from her Bibles and her Churches, we should have made it more difficult for the Church of England to do her missionary work, and to circulate her Bibles in other parts of Christendom, such as Greece, Asia, Palestine, Italy, France, Portugal, and Spain. If we were to present a Bible without the Apocrypha to the people of those countries, they would say to us 'This may be an English Bible; but it is not the Bible of Christendom.'"

(S.P.C.K. Commentary on the Apocrypha.)

"MARTIN LUTHER seems to have regarded some of the Books of the Apocrypha with more veneration than Canonical ones; for while he ventured to speak of Esther as 'dignior omnibus me iudice, qui extra canonem haberetur,' and as containing many heathenish improprieties, of Jonah's prophecy as a ridiculous fable, of St. Paul's allegory of Hagar and Sarah as 'too weak to hold,' and of St. James' Epistle in a particular aspect as an Epistle of straw, he has words of warm praise for 'the excellent and saintly doings of Tobit'; he deems I. Maccabees ought to be taken into the reckoning of Holy Scripture; and of Judith he writes:—'It is a good, holy and useful book, well worthy to be read by us Christians; for the words which the characters in the story speak are to be understood as the words of a sacred poet or prophet by the aid of the Holy Ghost.'"

(From Daubney's 'Apocrypha'.)

Some Books for Students of the Apocrypha.

Speaker's Commentary on the Apocrypha.

Commentary on the Apocrypha. By the late Bishop of St. Andrews, the late Bishop Wordsworth of Lincoln, Canons Churton and Eddrup and the Rev. Professor Fuller. *S.P.C.K., London.*

The Old Testament in Greek. Vols. II. and III.—I. Chronicles—IV. Maccabees. Edited by the Rev. H. B. Swete, D.D. *Cambridge University Press.*

Concordance to the Septuagint (including the Apocrypha). By the late E. Hatch, M.A., and the Rev. H. A. Redpath, M.A. *Clarendon Press, Oxford.*

Cambridge Companion to the Bible. (Containing several chapters on the Apocrypha by the Bishop of Winchester). *Cambridge University Press.*

Holy Scripture and Criticism (with a chapter on the Apocrypha). By the Bishop of Winchester. *Macmillan, London.*

The Uncanonical and Apocryphal Scriptures. By the late Canon Churton, D.D. *J. Whitaker, 12, Warwick Lane, London.*

The Use of the Apocrypha in the Christian Church. By the Rev. W. H. Daubney, B.D. *Cambridge University Press.*

The Book of Tobit. A Chaldee Text edited by A. Neubauer, M.A., Ph. D. *Clarendon Press.*

The Book of Wisdom (Greek, Latin and English Texts). By W. J. Deane, M.A. *Clarendon Press.*

The Wisdom of Ben Sira (from Cairo MSS.). By S. Schechter, Litt. D., and the Rev. C. Taylor, D.D. *Cambridge University Press.*

The Age of the Maccabees. By the Rev. A. W. Streane, D.D. *Eyre and Spottiswoode, London.*

The Five Books of Maccabees. By the late H. Cotton, D.C.L. *Clarendon Press.*

The First Book of Maccabees. By the Rev. W. Fairweather, M.A., and J. Sutherland Black, L.L.D. *Cambridge University Press.*

Pamphlets.

The Apocrypha in the New Testament. By the Bishop of Barrow-in-Furness. *J. T. Hayes, 17, Henrietta St., Covent Garden, London.*

The Christian Use of the Apocrypha. By the Rev. W. H. Daubney, B.D. *S.P.C.K.*

Is the Apocrypha a part of the Written Word? By a Roman Catholic. *Burns & Oates, London.*

For Devotional Use, and for the Young.

The Apocrypha (in English). Authorised and Revised Versions. *Oxford and Cambridge Presses.*

Benedicite or The Song of the Three Children (For Devotional use.) By G. C. Child Chapman, M.D. *J. Murray, Albermarle St., London.*

Abridgement of the Apocrypha. By Caroline Maxwell, 1828.

School Lessons from Ecclesiasticus. By the Rev. E. J. Edwards, 1853.

Pearls re-strung: Stories from the Apocrypha. By Mrs. Mackarness, 1880.

Seek and Find. (Benedicite) By the late Christina Rossetti. *S.P.C.K.*

Daily Nearer God. Lessons for each day in the year selected from the Apocrypha. By Haidee Elliott, 1904. *S.P.C.K.*

Wise Sayings of Old. From the Apocrypha. *S.P.C.K.*

Papers in The Dawn of Day (1905). By the Rev. Herbert Pentin, M.A. *S.P.C.K.*

February—*The Three Wise Sayings* (I. Esdras).

March—*The Story of Tobit.*

May—*The Vision of Judgment* (II. Esdras).